

UJIA Department of Informal Education

Gender in Sport

Sport is an area in which gender stereotypes are sometimes heightened, but it also offers an opportunity for people to move past these stereotypes. This package will take a look at everyday stereotypes of gender in sport, ideas surrounding gender in the bible and in popular culture, it will also provide some methods to allow your group to explore what gender means for them.

Aims

- To explore Jewish ideas and teachings around gender
- To examine gender in the context of sport
- To assess what aspects of gender the media and advertising tend to focus on
- To provide methods to explore gender roles within your group in order to challenge stereotypes

Outline

- Intro to gender stereotypes
- What does your gender say about you?
- Adverts
- What does Judaism say about gender roles?
- Biblical ideas on gender
- Bend it like Beckham
- Has Beckham challenged the notion of 'Masculinity'?
- Glee Episode - girls join in football game
- Sikkum

Resources

- Gender pictures
- Pens
- Doll/stickman cut-out
- Coloured pens
- Quiz & Answers (one for the group or one per small groups)
- Chevruta texts
- Flipchart paper
- Laptop (and projector if you have access to one)
- Images

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Intro to gender stereotypes

Stick images of men and women in typical and non-typical roles for their gender and ask the participants to walk around the room, writing their reactions to the images. Ask are these images positive *dugmaot*, (examples) to you?

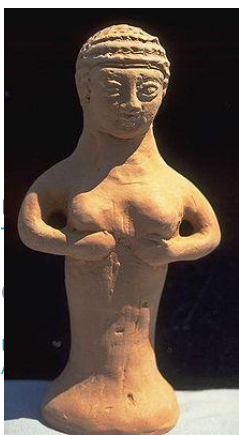
In small groups or as one large group (depending on the size and how manageable your group is,) take down the images and ask people to read through the comments on the images.

Before de-briefing you can insert an activity here in small groups for them to use the images they have chosen and to pinpoint which they think are the most stereotypical and which are least and to work out where they think the stereotypes come from.

Ask:

- Which are the most stereotypical male or female roles for you?
- Which are the furthest away from your idea of a typical male/female role?
- Which do you find most inspiring and why? Are they ones that stretch/challenge the notion of a typical male/female role?
- Where do you think your ideas of typical male and female roles come from? TV/ home/ religion/ culture/ advertising/ clothing and fashion?
- Are your ideas of male/female roles any different within sport? If so what is the difference?
- How open do you think that you are to challenging/ stretching your ideas of typical gender roles?

Explain that it is normal to have stereotypes and that all stereotypes come from somewhere. The exercise they just took part in will have highlighted gender stereotyping for each individual and allowed the participants to begin to pinpoint where they come from. In the rest of the session we will look more closely into Jewish responses to gender roles and what popular culture suggests about the topic, within both we will challenge these notions in order that the session may benefit your camp/lesson/movement.



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http://www.myjewishlearning.com/beliefs/Issues/Gender_and_Feminism/Traditional_Views/Biblical.shtml

Jeremiah's condemnations of worship practices involving "the Queen of Heaven" (Jeremiah 7:17-18, 44:15-25) and frequent archaeological discoveries of ancient Israelite female clay figurines, particularly prominent in the period of the monarchies, indicate that aspects of such worship may have lingered, if only as unconscious affirmations of the power of fertility that was seen as the reward of devotion to the invisible, transcendent God.

What does your gender mean for you?

Draw a stick person on a piece of paper and surround it with your qualities and skills- what are you good at? What do you like doing? What have you experienced that has been important in defining yourself? What makes up your identity?

Now take a colour and circle each quality / skill that you would attribute to your gender. (If you think of more as you're doing this feel free to add)

Ask the following questions to the group:

What aspects of you would you attribute to your gender?

Are they Physical? Emotional? Visible? Internal?

Are they positive?

What qualities do you have that might typically be attributed to the opposite gender?

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How easy is this exercise to do?

Optional activity: In small groups, spend a few minutes taking all of your circled qualities, amalgamate these to create your target audience. You now need to create a product and an advert which appeals to this group of people. This activity will allow the participants to create a new profile for either or both genders- allowing them to explore how culture/ society could be different if we challenged gender stereotypes more.

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What does Judaism say about Gender roles?

Intro quiz, do this as a main group or in smaller teams. The aim of this is to move away from the idea that Judaism is totally prescriptive about gender roles.

1. True or false: Some scholars have found that ancient Israelite views of women were in many ways more positive than those in other ancient Near Eastern societies.

- ☐ True
- ☐ False

2. Which of these is a famous Orthodox feminist?

- ☐ Cynthia Ozick
- ☐ Blu Greenberg
- ☐ Judith Hauptman
- ☐ Judith Plaskow

3. According to the Talmud, a man without a wife is

- ☐ Very lucky
- ☐ Also without joy and blessing
- ☐ Most likely homosexual
- ☐ Someone who should be highly respected

4. True or false: The mystics conceive of the relationship between God and the Jewish people in sexual terms, with God as male and the Jewish people as female.

- ☐ True
- ☐ False

5. Who said: "There is nothing more beautiful for a wife than sitting in the corner of her house"?

- ☐ Moses
- ☐ Maimonides
- ☐ Abraham Joshua Heschel
- ☐ Mordecai Kaplan

True or false: In the Bible, women are sometimes presented as equal to men, and sometimes as subordinate.

- ☐ True
- ☐ False

Which of these exclusively female ceremonies receives fleeting mention in the Bible?

- ☐ Puberty rites (in Judges)
- ☐ Harvest dances (in Judges)
- ☐ Childbirth rituals (in Leviticus)
- ☐ All of these

Answers:

Question 1. True or false: Some scholars have found that ancient Israelite views of women were in many ways more positive than those in other ancient Near Eastern societies.

Correct Answer: True

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Question 2. Which of these is a famous Orthodox feminist?

Correct Answer: Blu Greenberg

Question 3. According to the Talmud, a man without a wife is

Correct Answer: Also without joy and blessing

Question 4. True or false: The mystics conceive of the relationship between God and the Jewish people in sexual terms, with God as male and the Jewish people as female.

Correct Answer: True

Question 5. Who said: "There is nothing more beautiful for a wife than sitting in the corner of her house"?

Correct Answer: Maimonides

Question 6. True or false: In the Bible, women are sometimes presented as equal to men, and sometimes as subordinate.

Correct Answer: True

Question 7. Which of these exclusively female ceremonies receives fleeting mention in the Bible?

Correct Answer: All of these

Biblical Ideas on Gender

Split the group into small groups of 3 or 4, give some of the groups the Eve texts to compare, some of the texts about Abigail and Esther, and the other groups the text about David and Jonathan to study.

Eve

Contrast these 2 texts about Eve; the first woman in the bible.

The first human beings are banished by God.

By [David Mandel](#)

Adam was the first human being and the progenitor of the human race. The first chapter of Genesis states that God made man in the sixth day of the Creation, fashioning him in His own image and giving him dominion over the rest of creation. The etymology of the word *Adam* connects it with *Adamah*, "ground or soil," and with *Adom*, "red." This suggests that Adam was formed from red soil or clay.

The second chapter of Genesis tells the creation of man in more detail. God created man from the dust of the ground and breathed into his nostrils the breath of life. He placed him in the Garden of Eden to cultivate it and keep it. God told the man that he could eat from every tree in the garden, except from the tree of the knowledge of good and evil, under penalty of death.



God brought all the animals and birds to Adam, who gave them their respective names, but Adam could not find among the animals a suitable helpmate. God then put the man to sleep, extracted one of his ribs, and fashioned with it the first woman, whom Adam called Eve because she would be the mother of all the

living.

The man and the woman were naked and felt no shame until the serpent convinced the woman to eat the fruit of the forbidden tree. After Eve shared the fruit with Adam, the couple became aware of their nakedness. They covered themselves with fig leaves and hid from God in embarrassment. God asked Adam (Genesis 3:11): "Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?"

Adam blamed Eve, and Eve blamed the serpent. As punishment for their transgression, God condemned the serpent to crawl on its belly and eat dust. He told the woman that she would suffer pain in childbirth, would crave for her husband, and be subject to him.

To the man, God said, "Because you did as your wife said and ate of the tree about which I commanded you, 'You shall not eat of it,' Cursed be the ground because of you; by toil shall you eat of it. All the days of your

life: Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field; by the sweat of your brow shall you get bread to eat, until you return to the ground--for from it you were taken. For dust you are, and to dust you shall return (Genesis 3:17–19)."

God then made garments of skin and clothed Adam and Eve. To prevent them from eating the fruit of the tree of life, thus becoming immortal, God expelled them from the Garden of Eden. After being driven out of the Garden of Eden, Eve conceived and gave birth to Cain and, later, to Abel. After the death of Abel, who was murdered by his jealous brother, Eve gave birth to her third son, Seth when Adam was 130 years old.

There is no further mention of Eve in the Bible, and it is not known how old she was when she died. Though Adam lived on for many years, dying at the age of 930, the Bible gives no account of how he adapted himself to life outside the Garden of Eden, except to mention that he fathered sons and daughters.

David Mandel studied at the University of Pennsylvania under Bible scholar Moshe Greenberg, and moved to Israel in 1970, where he founded Computronic Corporation, an Israeli software development company that specializes in biblical software.

Enter Eve

The serpent now enters the scene. An intelligent being, it begins a dialogue with the woman, who is thus the first human to engage in conversation (a reflection perhaps of female skill with words?). The woman is the one who appreciates the aesthetic and nutritional qualities of the forbidden tree and its fruit, as well as its potential "to make one wise" (3:6). The woman and the man both eat and ultimately are expelled from Eden for their misdeed, lest they eat of the tree of life and gain immortality along with their wisdom. Eating of the forbidden fruit has made them like God, able to know, perceive, and understand "good and bad" (3:22)--meaning everything. But they must never eat of the life tree and gain immortality too.



From: How the first woman's relationship with man and God is complicated. By [Carol Meyers](#)

- How do the two texts characterise Eve?
- What is the difference between the two understandings of Eve's story?
- What qualities do the articles suggest about the female gender?
- Do they fit with modern understandings and stereotypes of the female role? If so, how?
- Which article has more positive messages?
- Which understanding do you feel more aligned with?

Group 2- contrast these 2 texts about Abigail and Esther.

Abigail

Before taking her leave of David, Abigail tells him (v. 31): “And when the Lord has prospered my lord, remember your maid.” The Rabbis respond to this with a popular saying: “While a woman talks she spins,” which praises woman’s ability to engage simultaneously in two activities that require one’s attention. Abigail was indeed blessed with this trait, characteristic of women. She engaged in her husband’s affairs and tried to save his life, while at the same time she wisely laid the foundation for the future, by asking that David favourably remember her for her actions. Some Rabbis apply another proverb to this: “The goose stoops as it goes along, but its eyes gaze afar.” This saying describes the nature of the goose to forage for food on the ground with stooped head, but at the same time its eyes, located on the sides of its head, look around to ensure that no danger lurks. Thus Abigail engaged in the immediate concern (saving her family from David’s sword), while at the same time looking into the future and preparing her household accordingly (BT *Megillah* loc. cit.)

Esther

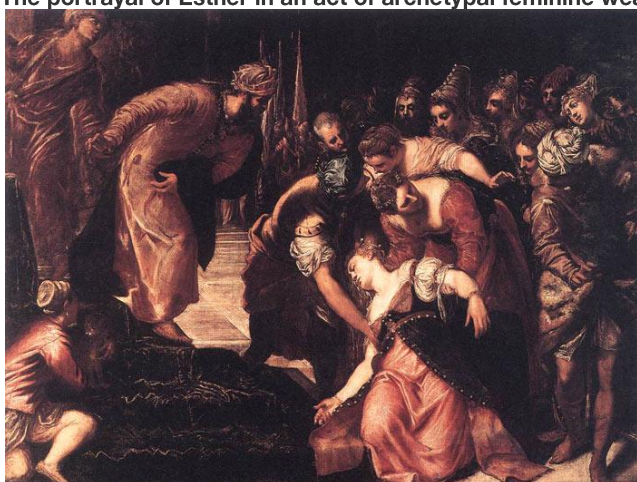
Esther became the second wife of King Ahasuerus of Persia. Her story is intertwined with the unsuccessful attempt of the evil Haman, Ahasuerus’s minister, to kill the Jews. The threat was averted by the courage and shrewdness of Esther and her cousin Mordecai. Medieval thought interpreted Esther’s story as a typological parallel for the Virgin as intercessor before God.

Although one might consider Esther’s concealment of her origins as a form of deception, she becomes a model of virtuous married women in fifteenth-century Italy, shown in *cassone*, marriage chest, paintings and other furnishings that were customarily commissioned for the homes of newlyweds. A telling example is the narrative cycle painted on a *cassone*, attributed to Filippino Lippi (1457–1504), probably commissioned by wealthy Florentine Jews.



Here and in other works of art, as for example in *Esther Before Ahasuerus*, an engraving by Lucas van Leyden (1518), **the heroine is depicted kneeling before Ahasuerus; Ahasuerus takes his gold sceptre, lays it upon her and bids her speak.** Tintoretto revolutionizes this formula in his painting of ca. 1547–1548: Esther faints before Ahasuerus, while the king extends the pardoning sceptre.

The portrayal of Esther in an act of archetypal feminine weakness, taken up by most Baroque artists, is based on the apocryphal text (Esther 15: 7–11), accepted as a deuterocanonical one at the Council of Trent (1545–1547). Yet the reason for the appearance of this particular motif in Italian art, where **Esther's posture implies her autonomy vis-à-vis the king**, is to be sought in an ever-growing economic and cultural autonomy of women, occurring especially in Venice and Bologna.



The knowledge of Jewish history regarded as necessary to the understanding of Christianity in Dutch culture

revives the subject. Jan Steen (1625/6–1679) locates the banquet scene given by Esther, and its dramatic rendering, in a Dutch interior where all the protagonists are clad in contemporary clothes (*The Wrath of Ahasuerus*, c. 1660). **The painting expresses the parallels between Esther's triumph over Haman and the successful Dutch uprising against Spanish**





domination.

The nineteenth-century romantic view and the fascination which the Orient and its exoticism held for European artists are present in *Esther Prepares Herself for Ahasuerus* (1841) by Théodore Chassériau (1819–1856). **Depicted against a pastel colored sunset, his Esther, an Oriental odalisque, is preparing to receive her master's visit.** The beautiful half-nude woman is assisted by two exotic Oriental maidservants.

The basis for the festival of [Purim](#), the story of Esther has been read aloud in the synagogue since antiquity. Hence it was illustrated in a number of Jewish festival prayerbooks (*Miscellany*, France, c. 1280). From the sixteenth century on, illustrations of Esther, enriched with additional scenes and lavishly ornamented, were incorporated into the Scroll of Esther.

- *What qualities do the articles suggest about the female gender?*
- *Do they fit with modern understandings and stereotypes of the female role? If so, how?*
- *Which article has more positive messages?*
- *Which understanding do you feel more aligned with?*

Jonathan son of King Saul was a courageous and daring officer in his father's army. In the war against the Philistines, he commanded a third of the Israelite army and performed acts of great valor. Unbeknownst to Jonathan, Saul had forbidden his soldiers to eat. Saul found out that Jonathan had eaten some honey and condemned him to die, but Saul relented when his soldiers pressured him to let Jonathan live.

Jonathan & David

David came to Saul's court and formed a deep friendship with Saul, who suffered from depression and paranoia, became David's successes in battle and ordered Jonathan to kill him.



Jonathan.
jealous of

Jonathan warned David of his father's murderous intentions to hide. Jonathan went to his father and asked him not to harm David, who had done nothing against the king and, on the contrary, risked his life, fighting against the Philistines.

and told him

Saul listened to Jonathan's good words about David and agreed that he would not try to kill him or hurt him. This did not last long; soon afterward, while David was playing the harp for him, Saul again attempted to kill David with his spear. The weapon struck the wall; and David fled, first to his house and then to another town.

David returned and went to see Jonathan to find out why Saul hated him with such a murderous rage. He arrived the day before a banquet that Saul was giving in honor of the New Moon Festival.

David told Jonathan that he would risk attending the king's banquet and that Jonathan should explain his absence from the celebrations by saying that David had gone to Bethlehem for the yearly family sacrifice. David instructed Jonathan to watch for Saul's reaction.

The two friends agreed that David should go away for three days and then return and hide in a field. Jonathan would come to that place under the pretext of shooting arrows but in truth to inform David, by a prearranged code, whether it was safe to return to the royal court. The next day, at the banquet, the king noticed that David was not there but kept silent, thinking that David had stayed away because he was not ritually clean.

On the second day of the festival, David's seat was again empty. Saul asked Jonathan, "Why didn't the son of Jesse come to the meal yesterday or today?"

Jonathan answered, "David begged leave of me to go to Bethlehem. He said, 'Please let me go, for we are going to have a family feast in our town and my brother has summoned me to it. Do me a favor, let me slip away to see my kinsmen.' That is why he has not come to the king's table (1 Samuel 20:27–29)."

Saul became angry and shouted to Jonathan, "You son of a perverse, rebellious woman! I know that you side with the son of Jesse--to your shame, and to the shame of your mother's nakedness! For as long as the son of Jesse lives on earth, neither you nor your kingship will be secure. Now then, have him brought to me, for he is marked for death (1 Samuel 20:30–31)!" Losing all control, Saul threw his spear at Jonathan to strike him down.

Jonathan rose from the table in a rage, because his father had publicly humiliated him. He now realized that the king was determined to kill David and grieved for his friend. Jonathan met David the next day at the appointed place and told him that he should go away. They kissed each other goodbye, and David fled to the priestly town of Nob.

Jonathan and David saw each other one last time when Jonathan went to the wilderness of Ziph to meet David, who had become the chief of an outlaw band. Jonathan told him not to fear, that the hand of Saul would never touch him, and that, one day, David would be king and Jonathan would be second to him.

Jonathan fought at the side of his father in a battle against the Philistines near Mount Gilboa. He and his brothers Abidanab and Malchishua died fighting, and Saul committed suicide.

Jonathan and Saul were mourned by David in a beautiful elegy. Jonathan was survived by a five-year old son named Mephibosheth, who fell from his nurse's arms and became lame. Years later, when the boy was grown up, David brought him to the court and, for the sake of Jonathan's memory, restored to him the lands of his grandfather Saul.

By **David Mandel** Reprinted with permission from Who's Who in the Hebrew Bible (The Jewish Publication Society).

From: http://www.myjewishlearning.com/texts/Bible/Prophets/Former_Prophets/Book_of_Samuel/Jonathan.shtml

- *What does the friendship between David and Jonathan suggest about male roles and friendship in the bible?*
- *In what ways do you think this friendship is unusual?*
- *Do you think the friendship challenges our notion of masculinity?*
- *What are the different roles David and Jonathan take?*

Bend it like Beckham:

Play these clips from [Bend it like Beckham](#):

<http://www.youtube.com/watch?v=7GyUNk--qCk&feature=related>

- | | | |
|---|---|------------|
| 1. Football with boys scene (1:52-2:37) | } | 1:52-4:50 |
| 2. Arranged marriage scene (2:37-3:22) | | |
| 3. Ladies engagement scene (3:22-4:50) | | |
| 4. Girls Team | | 6:29-7mins |

This section of the film shows some crucial moments along the protagonist's journey.

- How does this film challenge the notion of female roles?*
- How are the female football players perceived within the film?*
- In what ways might the issues she is facing be similar to issues within Jewish culture?*
- How does the reaction towards the main characters change throughout the film?*

Beckham and his sarong wearing days

Split the group into groups of 5 and give them one of the following articles to read about Beckham, his role and his masculinity. Ask them to consider whether Beckham has redefined the notion of masculinity. Each group needs to take a piece of flipchart paper and on it to create a profile of 'The New Man' based on David Beckham.

For a footballer to wear a sarong and pink nail varnish took courage

Notebook by Matthew Parris

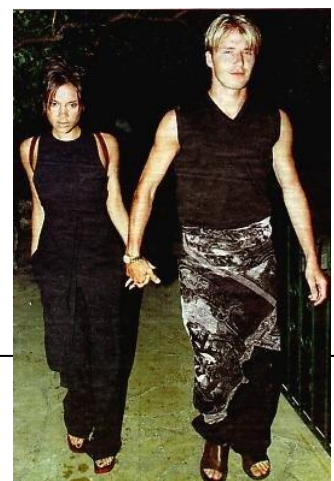
IT IS TOO early for the obituaries, but here's a modest three cheers from a columnist with no interest in football. I have never met David Beckham and don't expect to, but I admire him. Beyond his footballing, I think he has shown real moral courage as a role model. Anyone who had suggested ten years ago that there would be a natural place in our sporting pantheon for a fellow who wore a sarong, experimented with pink nail varnish and funny hairstyles, sported male jewellery and agreed to an interview with the gay lifestyle magazine, *Attitude*, would have been laughed to scorn. That Beckham is plainly completely heterosexual made it seem all the more eccentric to risk the inevitable sneers about being a wuss. He went on to bring his family and babies into the picture, and to be portrayed as a loving father, a New Man and a gentle man. Yet here is someone whose primary audience is football supporters; whose primary stage is that most brutally laddish of institutions, the English football match; and whose intermediaries with the wider world are a hard-bitten and unsentimental cadre: Fleet Street sports reporters. I'm not suggesting that Beckham sees himself as a one-man mission to civilise sporting culture: he and his wife had self-interested reasons to establish a distinctive brand. But the brand he chose says something to the world — to his world in particular — about his own tolerant instincts and his openness to difference, to experiment, to beauty and to style. It took guts to present this version of himself to his natural supporters. Plenty were ready to say: "We told you so." But it succeeded. This tells us something about the changing face of British popular culture which Beckham has done more than reflect: he has helped to symbolise and lead.

<http://www.guardian.co.uk/uk/2003/feb/02/football.deniscampbell>

Beckham is most influential man in the UK - even with that sarong

Denis Campbell, The Observer Sunday 2 February 2003

He has been ridiculed for wearing sarongs, derided for his squeaky voice, viciously abused by football fans across the country and lampooned by Alastair



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McGowan as a weak-willed simpleton who is dominated by his wife.

Yet David Beckham has overcome the hostility and endless jokes he inspires to emerge as the most influential man in Britain, according to a new academic study. An analysis of the effects of the England captain's global fame portrays him as a bold crusader who is making the world a better place by single-handedly transforming men's attitudes towards sex, love, babies, nights out with the lads and even homosexuality.

'David Beckham is a hugely important figure in popular culture and probably now the most influential male figure for anyone in Britain aged five to 60,' said Dr Andrew Parker of Warwick University, co-author of the research.

'By defying expectations in areas such as what clothes men are allowed to wear, he has helped create a complex new concept of masculinity. That has already begun to change male behaviour and has the potential to encourage a whole generation of young men who admire him to act more like him.'

Parker and his co-author, Professor Ellis Cashmore of Staffordshire University, will unveil their findings at a conference this week which will examine the growing phenomenon of sports stars as celebrities.

The event illustrates how the Manchester United midfielder is no longer simply the subject of media fascination but the object of serious academic study.

Parker and Cashmore's study, *One David Beckham: Celebrity, Masculinity and the Soccerati*, concludes that the player's combination of traditional and more radical modern identities - aggressive competitor on the pitch, loving husband, doting father and fashion model off it - have helped to give men a healthy role model.

'He is "new man" (nurturer, compassionate partner, paternally adept) and "new lad/dad lad" (soccer hero, fashionable father, conspicuous consumer), while still demonstrating vestiges of "old industrial man" (loyal, dedicated, stoic, bread-winning),' they write.

'Despite his high profile and the ridicule he risks, Beckham stands resolute: bucking the "macho" trend, setting his own agenda, showing support for his wife, playing the perfect father, remaining every mother's favourite - while at the same time, on the field, displaying the spirit and patriotism of a national ambassador.'

The academics praise Beckham as a trailblazer for subverting male stereotypes by showing an interest in ballet and fashion, publicly confessing his love for his wife Victoria, and daring to acknowledge his large gay following. 'He has broken so many strict traditional working class masculine codes of behaviour that he has the potential to influence lots of boys and young men to do the same, for example, accepting homosexuality as part of life,' says Parker. 'We hope a spin-off will be to make the world a better, more tolerant place.'

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The player's popularity is so great that his enthusiastic embrace of family life and readiness to spend time at home with his wife and sons, Brooklyn and Romeo, could make such behaviour normal for men.

'Although Beckham is still "one of the lads" because he's a footballer, we never see him out drinking with the lads because he prioritises quality time with his family, which is highly unusual in the world of football,' says the academics.

They pinpoint Beckham's decision in February 2000 to miss training with United to care for Brooklyn when he was ill as a key moment which typifies his defiance of expectation. Sir Alex Ferguson, the United manager, reacted furiously and dropped Beckham for the next game. 'In terms of the gender order, Beckham is a law unto himself,' they write.

Glee Girls Play Football

Read the recap of the glee girls playing football exercise.

Let's Hear it for the GIRLS!

Though reluctant at first, the remaining footballers ultimately agree to Rachel's suggestion . . .



Though the girls initially *planned* on just LAYING on the field the whole time, a couple of them, actually ended up HELPING the team! For example, Lauren Zizes, with her WRESTLING background, had sheer force and intimidation on her side, making her a WAY more frightening football player than most of the guys she played alongside . . .

Now THAT is seriously scary!

But it was Tina Cohen Chang who REALLY shocked her teammates, by running nearly half the field, before being very roughly sacked by a member of the opposing team. Though her beau, Mike, was obviously extremely concerned for her well-being, as she lay on the field unconscious . . .

. . . he needn't have worried. Because, within just a few moments, Tina was up and mumbling, "Did we win yet?"

Tina was ultimately carried off the field, a True Hero! (Now that's some SERIOUS girl power! I knew you wouldn't let me down, *Glee*!)



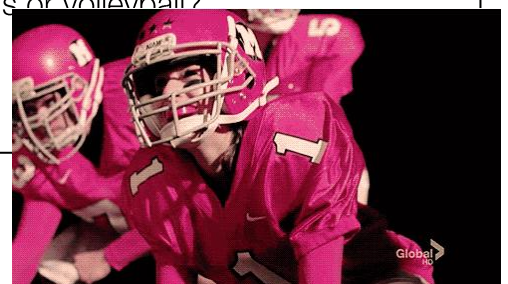
Tina's and Lauren's surprisingly extraordinary footballer skills aside, the team was still losing miserably, just moments before halftime. And so, temporarily putting Sam in charge of the team, Finn and Puck decide to salvage the rest of the game, by convincing the rest of the

football players, as well as cheerleaders Quinn, Santana, and Brittany, to participate in the halftime show. Finn worked on the cheerleaders, managing to grab them, just moments before they went on the bus toward the competition.

Speaking quickly, he told the girls mostly stuff they already knew. Namely, (1) Sue Sylvester doesn't really care about them, and is typically mean to them; (2) that she doesn't care if Brittany DIES; and (3) that the girls are strong enough to withstand the miniscule popularity decrease they might suffer from not being cheerleaders anymore; The girls agree, and jointly tell Sue that they are quitting the Cheerios.

"You are all my stars! If you leave, I will have no performance," Sue notes, admitting for the first time just how important these girls are to her success.

- Ask the group to consider how this episode might redefine the female role for us.
- How crucial do you think the football game is in this scene? How would it alter the message if you replaced the football game with another sport like rounders or volleyball?
- What does this clip suggest about the female role?
- What messages would you like to take for your chanichim?



Sikkum

I am an emotional creature (Eve Ensler):

http://www.ted.com/talks/lang/eng/eve_ensler_embrace_your_inner_girl.html

Take the pictures out from the trigger again.

Recap the session whilst bringing out the images that you've added along the way- Eve, Abigail, Esther, Beckham, the girls from Bend it like Beckham, David Beckham himself and the girls from Glee.

Ask them to go and stand by the one they find most influential and ask a few of them to say how they want that person to influence the atmosphere on camp (or future meetings/ lessons/ school/ their life).

End with this clip, it is a talk by Eve Ensler, the writer of the Virgin Monologues and creator of the V movement. In the clip she talks about the importance of the 'girl cell'. She appeals to her audience to embrace the inner girl which exists within everyone- male and female.

- Intro to gender stereotypes Images:





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Tel: 020 7424 6400 Fax: 020 7424 6401 central@ujia.org www.ujia.org

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